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The Nellore Confederation

Many of our Non-Brahmin contemporaries have written a great deal already on the confederation that is to meet very shortly at Nellore. The Conference is being held at a very critical period of the Non-Brahmin party. When we say critical, we do not refer so much to the political aspect as to the social one. The Non-Brahmins of the province have passed the stage of being merely satisfied with the "loaves and fishes of office," as the monopolists call it. They have gone far beyond the stage of being enticed by a few appointments in the services. They have come to the painful realisation that politics alone has not made them better. They feel their degrading position in society, and have discovered how the time-honoured customs in the name of God and religion, have plunged them in the mire of ignorance and slavery. They have understood the real causes of the age-long divisions of society and have determined to lay the axe at the root of the evils. Hence we said the Conference takes place at a critical period of the history of South India. We therefore feel it our duty to lay before the public the importance of the Confederation. The necessity for the immediate reconstruction of society has been so keenly felt by the Non-Brahmins of this province; the need for reform has been so often emphasised by the people that the Confederation cannot afford to ignore the fact that the removal of social injustice is the first and foremost task before it.

To achieve that end, the Conference must lay out a clear programme of work and leave a solid foundation for an active propaganda of social reform in the country. We have almost grown sick of mere resolutions, and we want

more practical achievements. The Conference which assembles after such a late hour after the demise of the leader of the party, has a more difficult task to perform in the field of social service, than it has hitherto done or has been supposed to have done. The Confederation should not lose sight of the world current, and should in no circumstances fail to carry the people with the current of progress. The members of the Confederation should realise that they have not advanced in the achievement of the chief aims of the movement as much as they ought to have. They should not forget that their progress in the past has been very limited. The leaders of the movement must take particular care in considering the importance of social reform before everything.

The two main issues before the Conference, we understand, are the inclusion or non-inclusion of Brahmins within the party, and the election of a leader. The first question has been elaborately dealt with from different points of view, by our Non-Brahmin contemporaries. Different opinions have been expressed by individuals. For our part, the problem does not seem to be as difficult as it is to others. For we hold decided opinion on this point. We had occasion to show in these columns in connection with the Non-Brahmin party of Bombay, how the inclusion of Brahmins in the party at this stage at any rate, is not only not desirable, but detrimental to the interests of the movement. So far as the Nellore confederation is concerned we are at a loss to know how this question has cropped up as an urgent issue.

It is a settled fact that the Brahmins as a class are determinedly opposed to all ideas of progress; and all Brahmins from the most learned scholar to the most idle *proletaire* are dead against the abolition of caste. Whereas the Non-Brahmins as a community, thanks to the divisions between them and thanks to the originators of the divisions, decidedly desire the destruction of caste, the Brahmins as a community uniformly hold that if the caste

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system is destroyed a deathblow will be dealt to Hinduism, which in its turn will overthrow the superiority of Brahmins. The rungs of the social ladder are so arranged that the topmost rung is inaccessible from the next one. That is why the above mentality as regards the caste system, has become more or less the general feature of both the communities. When the existing evils in our society are proved to be the natural and inevitable outcome of the invidious system of caste, we know not what else is required to emphasise the overbearing importance of the destruction of caste. In our opinion this is the fundamental principle on which we the people of India have to proceed towards the achievement of our final goal. Organisations for bringing about all the divergent castes into a homogeneous fraternity and a harmonious whole have cropped up throughout the country. We are also witnessing how the most advanced of Brahmins like Mr. Malaviya are opposed to this noble and humane task. We are experiencing everyday how the "spotless" of Brahmins in the "patriotic" circle are plotting against those movements and individuals who aim at the destruction of caste and similar reforms. Incidents of the history of the Tamilnadu Congress and the Khaddar Board ought to have taught us sufficiently how even a "spotless" Brahmin can destroy or Brahminise any movement or organisation which is in its infancy. Incidents in history where the Brahmin intrusion has destroyed partially or wholly even the most rational of religions and the best forms of Governments are not found wanting. Therefore, so far as the social side of the Non-Brahmin movement is concerned, we are strongly convinced of the dangers of admitting the Brahmins into our fold, at this stage. As for the political manipulations, we think it better to leave the question entirely to the discretion of the political party in the Council.

Of the second issue in the Conference, the less said the better. We on behalf of the Self-respect movement wish to observe that the leader who is elected or chosen must adjust himself to the broad and noble outlook of the masses who have welcomed with one uniform voice, the cardinal principles of the Self-respect movement.

Farewell, Orthodoxy!

The brilliant victory of Mr. Sarde's Marriage Bill in the Legislative Assembly has relieved us from a state of anxiety and expectation which we were passing through. The happy news of the successful passing of the Bill by an overwhelming majority has literally lifted the people from the coils of orthodoxy and obscurantism. The minimum age of marriage for girls and boys has been fixed at 14 and 18 respectively, and the law will be applicable to the people of all classes, castes and creeds.

At every stage the Bill was opposed and attacked by the forces of reactionism in the names of religion and custom. The army of orthodoxy headed by that apology for a lawyer, marched to the very fortress of their enemies and threatened them with "curses" and "hunger-strikes." Their infantry in the rear, being backed up by arms and ammunition from the fortress of Sri Sankarachariar barked and roared from behind. The Captains of orthodoxy headed by the South Indian Commander made pretensions of a thundering warfare within the fourwalls of the Legislative Assembly. Manufactured news were published in the fortnightly organ of orthodoxy, and learned leaderettes were written by enlightened editors. Hymns of praise were sung on the "religious neutrality" of the Government, and the proclamation of Queen Victoria was the burden of their song. A strenuous attempt was also made to flatter the Government on its attitude of "religious non-interference". Unhappily, these vile machinations of orthodoxy to hinder the progress of the Bill have not only proved fruitless, but have very much lowered the forces of orthodoxy and the individuals who have been responsible for it, in the estimation of the cultured world.

The passing of the Bill above all, teaches us the severe lesson, which we have been urging so often, and for which we and our followers have been brandished as "traitors to the country" that the co-operation and goodwill of the Government is highly essential for the achievements of reform in the priest-ridden and caste-ridden society of India. If we have at any time found fault with the Government it was more for their not taking the initiative in matters of social reform, than for the rest. In this case, the attitude of the Government in the last stages of the Bill is highly commendable and is sure to be applauded by the Governments of other nations.

We would be therefore failing in our duty if we omit to acknowledge the timely help offered by the Government in the passing of the Bill. We are more gratified to note that the amendment regarding the grant of exemption to certain communities and in certain cases, was negatived by the House by a large majority. The incidents connected with the Marriage Bill, the forces of opposition and the reactionary elements of society might have given a clear idea to the Government of the possible dangers from interested quarters that are likely to confront them in their future attempts at social legislation. We are much thankful to the Government for having taken the cause of justice and equality as against the discordant forces of orthodoxy. Farewell, a very long farewell to orthodoxy!

"The pope is infallible," says the Catholic.
 "The Bible is infallible," says the Protestant.
 "Science is our best guide," says the Scientist.

Persecutions by Clergymen

(By R. Viswanathan)

The despair rising from the lack of strength to encounter the secrets of Nature is the basis of the belief in God and idol worship. Religious movements are collections of the notions created by the mental power of the rude and uncivilised people of times immemorial to make up for the inability of their minds to get into the secrets of the wonders performed by Nature. Therefore religions wholly depend upon the ignorance and superstitions of mankind. To administer those religions to the clergymen. So the existence of the mighty power of clergymen over mankind depends upon their religions, which hang down from the belief in God, the basis of ignorance and superstition of the rude and old men of ancient world. It shows how strongly clergymen stand in the way of knowledge: or in other words, how greatly they try to destroy the budding of scientists, whose unconquerable minds are always ready to take up the challenges which Nature holds out.

The persecutions of scientists by clergymen in the middle ages were extremely severe. Even the use of pen, ink or paper was prohibited by them. The clergymen, who were, as a rule, steeped in orthodox conservative principles, extremely trembled of the fear, that new inventions shattered the faith of the people in God and Temple and shook the religious foundations. Roger Bacon who was the first man to chalk out a path, that by observation and experiment, striking discoveries could be made and the laws governing the universe be laid down, fell a victim to the base and mighty opposition of clergymen. In 1278 he was summoned before the clergy and accused of setting forth doctrines of "suspicious novelties" and was condemned to a severe term of imprisonment for fourteen years. So also Galileo, who invented the telescope and conducted several new experiments in astronomy was accused of having tried to undermine the authority of the Bible and imprisoned. Within the walls of prison he died, deaf, blind and brokenhearted, on hearing the news of his only daughter's death. Without a monument he was buried; but today Florence keeps up his memory by the erection of a monument. Thus following a policy of foolish obstinacy, two of the noblest men were thrown into prison. But the rash clergymen themselves realised later that their hopes, that by confining such men as Bacon and Galileo within the prison walls, science in its childhood could be crushed, were futile. The development of medical science was a great stroke to the power of clergymen. Before the medical science was strong enough to resist all its enemies, even a whole nation, attacked by terrible diseases, like the plague or smallpox or malaria, was considered to be only the God's punishment on that nation.

The doctors who tried to find remedy for those diseases were working against God and therefore they were sinners. According to religious doctrines which ran even in the veins of human beings, what a diseased must do, was to give enormous sums of money to temples, in the name of the worship of God, where these clergymen dwelt, call one of them and pray to God in his presence. Several nations have perished like that in the middle ages. Naturalists were equally troubled by the clergy as scientists or medical men. They even threatened to kill Darwin when he began to teach his students the origin of mankind from monkeys which was quite against what was written in the Bible, that God created men.

The great wars that were fought—the pools of human blood that were shed—that succeeded the Protestant Revolt, in Europe were all due to the persecution of peoples and rulers by the clergymen. A great storm of fights in and outside every country in Europe swept over for a long time when people began to protest against the Catholic clergymen, who exercised such unbearable powers over the poor people that they were almost suffocated within the walls of the religious doctrines of those times.

Having written so far, taking instances from the history of other countries, it is my duty to write something about our mother-country. Some people, now-a-days, seeing that their motherland India is so backward from the rank of the civilized countries, have begun to boast themselves that India in the past was the greatest country in the whole world. It was the greatest, I admit, but the greatness depended more upon the influence exercised by clergymen (Brahmins) over the people and rulers than upon civilization. This fact we can make out by reading from history, the invasions of Mahmud of Gazni and other rulers of Afghanistan and Baluchistan, and by our own eyes, visiting the remaining old temples in several parts of India. Temple is the fortress of clergymen; the idol in it is the arrow-headed hook with which they catch the ignorant people of the country and brings them under their influence, then without any knowledge of the people of the land, they plunder the whole country.

Pandit Madan Mohan Malaviya, one of the supposed leaders of India, worships Rama the son of king Dasarata of Ayodhya, as the avatar of God. Rama was only a puppet in the hands of the clergymen of his country and when they asked him to kill the poor innocent "Sudra" for meditating in holy thoughts, he at once went and killed him in cold blood. Many of such merciless and inhuman actions performed by Rama to please the clergymen can be pointed out.

There were the influences exercised over the rulers by the clergymen of this country. Before the advent of English education in India

none rose in revolt against those cruel clergy-untouchables. However, in spite of such men, as people in other countries did: because claims, what do we see to be the actual facts the majority of the population on whom and conditions? We see that millions of depended the practical strength of the country, rupees are being spent on high schools and was from ancient times, crushed under the Universities which are chiefly meant for the feet of the clergymen. They were driven into higher classes; while the primary education of the jungles as depressed classes, prohibiting the vast bulk of the poor, depressed classes even a glare of education to get into their has not received the attention it deserves. midst. On those days a "Sudra" who happened Instead of helping us they are often found to ed to hear the songs of the Hindu Vedas were oppose even the Primary education for the punished, and molten lead was poured into his lower classes. Many Hindus of great influence ears. If he happened to read the Vedas, go even so far in their opposition as to his tongue was cut off; if he happened to speak to some District inspectors of Schools copy them, his hands were cut off. Thus we to do all they can to hinder the primary education of the lower classes, saying that if these depressed children become educated, what will become of the children of the high classes?

Young brothers and sisters! Within you lie asleep great powers to conquer the universe. Wake them all. Revolt against all the forces that caged you so long. Abolish the cruel and debasing caste system. Be under the firm belief, that by destroying priesthood you are not becoming a sinner but a saviour of mankind. Convert all the temples into workshops. Get freedom to think and to act and rush yourself into the world's broad field of battle.

Leaders! What have you Done?

(By Mr. Bhagat Ram)

It is a well-known fact that the high caste Hindus in general have for centuries been oppressing, mal-treating, and showing utter lack of sympathy for the lower classes. However, some of the high caste men are now beginning to publish articles in their newspapers showing some interest in the depressed classes. These articles are mostly written to assure the outside world that the higher classes are now really taking a great interest in uplifting the depressed classes, and freeing them from their centuries of bondage. But in reality, there being little of truth in such articles, they do not help the down-trodden millions. They simply aid in establishing more powerfully the rule of the upper classes. Instead of seeking to remove the real handicaps, and correcting the evils still prevalent, and instead of establishing primary schools for the lower classes, the attempt is now being made chiefly to number all the depressed classes as Hindus. In view of the Census to be made next year, most of the Hindu leaders are making an effort to have Sweepers, Chamars, and other depressed classes not enroll themselves as such, but only under the general name of "Hindus." *

Let us have a glance at some of the things the great Hindu leaders amongst the Congressmen are doing now for the depressed classes. In most of the Congress publications and in the Nehru Report it was asserted that already a great deal has been done for the

In the present-day schools which are almost everywhere so monopolized by the high caste people, we find the actual facts to be that the lower classes cannot get an education along with the far-advanced as well as often aggressive children of the higher classes. So we pray for a separate arrangement of schools for the education of our lower classes, as far as Primary education is

It is true that large sums of money were gathered in the name of Shuddhi or reclamation by many a Hindu leader; but, in fact, a large proportion of this money was consumed by the high caste workers employed to carry on such propaganda. But for the intellectual and social uplift of the depressed classes, hardly one thousandth part was spent. Their aim seems not to be the education or betterment of the poor, but rather to add to their numerical strength. Some leaders would teach the *Nano-Narain* text, so that untouchables can repeat it, nothing more. Others would give the sacred thread to the *Shudras*, so as to convert them into Aryas; thus making a display for a time, then nothing more. What good does it do to the depressed classes to put the so-called sacred thread around their shoulders? For, as long as the law of *Manu Smriti* is enforced, caste evils will remain. The meaningless rights given us today by one leader in a certain place, may be suddenly snatched away to-morrow by another, at the very same place.

Besides, millions of rupees have been gathered in the name of national causes, but lavished largely on more temporal things, on empty shows, on the aggrandizement of the higher castes, on loud boastings of Hindu Spirituality before foreigners, or on Congress propaganda here and abroad; whilst millions of souls, made in the image of God, are perishing, driven by conditions—pitiable, preventable—to sufferings. Sometimes our hearts cry out why we have been placed among the Hindus.

If the Indian leaders really feel any sympathy for the sufferings of the lower

classes, one of their foremost duties is simply to lend a helping hand of fellowship in providing for the primary education of the poor masses. For, it is chiefly through education that a great door of hope will be opened for the uplift of the depressed classes.

Again, public tanks and wells are often closed for the "untouchables", owing to the deeprooted prejudice of the high castes. High caste Hindu reformers themselves being self-satisfied, are mostly sympathisers in the abstract; but they are generally opposed to any concrete action in the needed reform of the Hindu Law which is largely based on *Mam Smriti*—the primal source of our wrongs and sufferings.

Whatever troubles have been, and are still being, borne by us are to a great extent from the three high castes, and for them we have been engaged in such menial service. In spite of all that we have been very often exploited in every way, and in every walk of life. By this, we only mean that broad-minded philanthropists altogether freed from caste and sex prejudices, and altruistic individuals are rare in this dark land of ours. In fact, Hindu traditions have added more to the miseries of the world than to its happiness.

So here depressed humanity from its condition of abject misery and woe, cries to us for sympathy; and it should strongly appeal to our humane instincts, and call forth the beauty of the shepherd's character latent in us all. Yet how many feel there is something inconsistent and unreal in our attitude toward the poor masses.

Whatever a few advantages have accrued to us in the recent past, have not come from the efforts and sympathetic interest of the high castes; but partly from the result of the impartial British Administration, and partly from the love and sympathy of some Christ-like Missionaries—to whom we and our children shall always be grateful.

The Orient and Birth Control

If there is any one thing that the Orient teaches more plainly than another, it is that birth control is essential to human progress and happiness. India and China are to-day not *arguments* in favor of this rational principle, they are the *living answer* to it. One must be blind indeed who can visit these countries and not become a convert to birth control if he is not already one. Here is plainly seen an over production in human flesh that is appalling to behold. Roughly, half the population of the earth is represented in these two countries, a flood of humanity so far in excess of the resources of the land, as to force there humans down to the living level of their beasts.

These vast populations are absolutely and inevitably lost to human progress. The

advancement of civilization cannot touch them. Mr. Gandhi is right when he says that modern implements of civilization should be kept out of his country. The introduction and use of modern labor-saving machinery in a civilization living in biblical times would mean starvation to countless numbers of persons. Caste, that deplorable social system that keeps a man all his life what he was born, is the inevitable result of lack of birth control. You must be what you are and no more. To do more than your allotted portion of work, *all your life*, would mean that another or others would starve to death for lack of employment. Caste to the majority of unfortunates living under this social system, means slavery; half the world enslaved largely because of its neglect of a simple principle, and yet in the face of this unanswerable example the Christian church is bitterly opposed to birth control! It would see its own civilization go the way of these, rather than acknowledge a right, and lend aid in support of a principle that is contrary to the teachings of their holy book. It would squander its men and money in a vain attempt to place its own imaginary God in the heads of these unfortunates in place of their own—rather than lend aid to starving millions.

Birth control, the church says, is non-Christian in spirit and principle and therefore is wrong. It places man as master of his own reproduction instead of a biblical god. For this reason it is a sin. Preventive measures would lead to promiscuous intercourse, therefore this is commercial. All of which is drowned in a cry of miser arising from the too many that have been born and must live their lives to the bitter end, that the many might suffer in place of a lesser number that could have shared in the blessings of this earth. Yet birth control for *increasing* as well as *lessening* the number born, is a national problem and a state problem and a family problem. And the nation and the state and the family that face this problem squarely in a materialistic manner, as it should be faced, will be the happier in the end.

A. F. CLARK.

The other morning we took the trouble to listen to one of the early religious services, and anything more intellectually contemptible it would be impossible to conceive. From beginning to end the prayers were composed of grovel and cadge. "O Lord, we are poor and ineffective," "Oh Lord, give us this or that, but give us plenty of what we want." It is difficult to realize *self-respecting* men and women grovelling in this manner, any God who had the instincts of a *man* would feel inclined to blast such followers off the earth. One has to be bred to this religion of grovel and gabble to get attached to it. Even the intonation of the ordinary religious service is enough to make one squirm.—*The Freethinker*.

Brahminism Exploded

DR. AMBEDKAR'S LEAD.

It is a well-known fact that there are very few organisations on the western-coast who would sincerely push forward the depressed class movement with a view to give them equal status with their touchable brethren in the Hindu religious polity. With the above laudable object of giving equal treatment to the so-called untouchables in all religious and social public functions and places of worship, a band of young men of Dadar, Bombay, organised themselves into a body, last year, called 'Samaj-Samata-Sangh'—Social equality league—under the presidentship of Dr. B. R. Ambedkar M. A. Ph. D., D. Sc., Bar-at-law M. L. C.,—a most outstanding and eminent personality. The Sangh has launched upon a campaign of raising the social and religious status of the so-called untouchable classes in right earnest. So far they have given the sacred thread, the supposedly exclusive right of the higher classes, to nearly 20,000 depressed class members in the Bombay presidency. Only the other day they gave it to nearly 1,000 men. It is a point to be remembered that the ceremony is performed in the Vedic style which is the exclusive right of the Brahmins. These acts on the part of the depressed classes are keenly resented by the higher castes and specially the Brahmins who suppose them to be an encroachment on their exclusive privileges. And as a result many an untouchable in the Konkan district is being persecuted. But they are happily undeterred in their determination to acquire equal rights with their co-religionists. The Sangh has also brought about numerous inter-caste dinners in Bombay and mofussil. It was only last year that the Sangh launched the campaign of demanding the entry of the "untouchables" in the temple of Ganapati at Dadar. Nearly 2,000 untouchables led by Dr. Ambedkar and Messrs:—Naik, Pradhan, Kowli, Kadrekar and other members of the Sangh gathered near the pandal where the image was installed. They were determined to force their entry into the place where the deity was kept. The forces of Brahminism were all mobilised by the vested interests and the help of the police of the foreign government was sought on knees to keep away the depressed classes. But no power on earth can deter the men from acquiring their rights, once they are determined to do so. After a tug-of-war for nearly seven hours, a compromise was arrived at by which the organisers were constrained to treat every Hindu equally. Every one who desired to offer any puja, might do so by putting his materials of worship near the image. Thus the Brahmin was brought down to the level of the depressed class member. In this way, Brahminism had to give in. This success of the depressed classes made the Brahminism run amock. This year

they got a resolution passed in the general body debarring the members of the depressed classes from the right of worship of the image. Not only this but the management this year led by a so-called Brahmin doctor went so far as to disallow them in the temple where the image would be installed. This was a sort of an open challenge to the Sangh and a further insult to the "untouchables". The Sangh and the depressed classes accepted the challenge and gave a battle royal to the Brahminism on Saturday, the 7th September 1929. Since morning the depressed class members began to pour in and at about 10 o'clock the number rose to one thousand. They threatened the management of forcible entry near the image. This year again a large contingent of police headed by a white sergeant was kept in readiness near the place and the image was protected by the police. It is really an irony of fate to witness the Hindu God being protected by whiteman against the imaginary fear of pollution by the touch of their own kith and kin and co-religionists. The president of the management, a Brahmin doctor in the beginning feeling well-protected by the police refused to yield an inch of place to them. But the determination of the people soon brought him to the senses and he then opened negotiations with Dr. Ambedkar who arrived on the scene at about 10.30 A. M. and was received by the people with continued cheers. After prolonged conversations the Brahminism yielded and accepted the right of the depressed classes to get near the image and worship it with flowers in person. The compromise was declared at about 3 P. M. after nearly waiting for nine hours. Amidst great cheers of Dr. Ambedkar and Samaj-Samata-Sangh two "untouchables"—one mahar and the other mang—triumphantly marched in the temple of the deity and worshipped it with flowers. Thus the Sangh was able to go a step further in their arduous struggle against Brahminism which they are determined to purge the Hindu community of. It is high time that other organisations all over the country who stand for the betterment of the depressed classes launched a similar campaign for obtaining an equal status for them. It will be in the fitness of things to congratulate Messrs: D. V. Naik, S. S. Gupte, Dr. Madhav Pradhan, D. U. Pradhan, R. D. Kowli, B. R. Kadrekar, G. R. Pradhan, Pagare, Jadhav, Shanerdaibawa, Shanker Wadavalkar and Satate on their efforts in the matter.

Systematic thinking is apparently a comparatively late development in human experience; it has not played any great part in human life until within the last 3,000 years. And even to-day those who really control and order their thoughts are but a small minority of mankind. Most of the world still lives by imagination and passion.—H. G. Wells.

"Religion in Danger"

The tragic effects of mixing up religion with politics and other secular activities are being keenly realized by most thinking persons in India. Zealous fanatics and misguided communalists are "teaching here with the senseless bogey of "Hinduism in Danger" and Islam in Danger." This mediaeval and retrograde mentality seems by no means confined to India. America which boasts of being the country of "liberty" and "freedom" now finds itself with more than one skeleton in its cupboard. No less than three American States—Tennessee, Mississippi, and Arkansas have prohibited the teaching of the Darwinian Theory of Evolution in schools and Colleges, on the ground that it conflicts with the scheme of the Bible.

The famous Monkeyville trial in Tennessee created something of an international sensation. The world was intensely amused. But since then two other American States have followed suit and frantic attempts are being made to induce 12 other States to capitulate to reaction. This has naturally alarmed the progressive elements of America and organisations like the Science League of America, the American Association of University Professors and the Civil Liberties Union have started a vigorous counter propaganda.

The state of Arkansas decided upon the anti evolution law after a general plebiscite under the initiative and referendum system which prevails there. By it any teacher who teaches the evolutionary theory is to be promptly expelled, and he has further to pay a fine of \$500. Similarly if any member of any text-book commission allows or connives at the teaching of the Darwinian theory to "the students of any public School, and College or the State University, including the medical School" he makes himself liable to a like penalty.

How serious the result of this measure are likely to be, can be seen from the declaration of J. P. Womack, State Superintendent of Public Schools, that the act would automatically ban "The Encyclopaedia Britannica," the Webster's Dictionary" and other works of reference which define the theory of evolution as the onward march of human beings from a lower order of animals. Further almost all the Sciences proceed on the basis of the theory of evolution. This would mean that the modern scientific treatises particularly the text-books in Astronomy Biology, Zoology, Botany; Anthropology and other sciences will have to be so ADAPTED or ALTERED as to bring them into agreement with the "dogmas" of fundamentalism. "In other words," say Maynard Shipley, President of the Science League of America, "they (the text books) will be reduced to the cultural level of ancient Babylonia, Chaldea and Cyria, thus carrying the sciences to a remote pre-scientific age and thereby retarding the advance of modern times.

The scientists, however, are not going to take this outrageous measure lying down. Dr. Frank Vinsonhaler, Dean of the Medical School of the University of Arkansas caused a sensation by publicly declaring that this measure will be ignored by the medical department of the University. To leave the teaching of evolution out of the Medical School would wreck it and therefore the faculty will continue to teach as heretofore, regardless of the law.

The cry of "Religion in Danger" which is raised everywhere to prop up decaying dogmas and discredited superstition, should be squarely met by every thinking person. How much mischief it has already done, specially in our own country is wellknown. Drastic steps must be taken to fight the pernicious activities of reactionaries, and nothing will be found so efficacious to the end as the creation of a radical and modernist ideology in the country. We must also learn thoroughly the often repeated but as often forgotten lesson of keeping religion out of secular matters. For it is not Religion that is in danger, so much as Progress.—*Young Liberator*.

More About Patel's Tour

CULLED AND PULLED.

We give below a few more of the opinions of some of the leading Non-Brahmin journals on Mr. Patel's Tour in the Tamilnad. Our aim in publishing these extracts is to show Mr. Patel and his admirers in the North that his recent pronouncements upon the Non-Brahmini organisation and the Self-respect movement have not a little aggravated the feelings of the Non-Brahmins who form the bulwark of the population. We wish Mr. N. D. who writes upon this topic in the "Young India" understands more of his subject before he finishes his "songs of the Sirdar's conquest."—Ed.]

Mr. Patel has indulged in violent attacks on the Self-respect movement, which is quite unworthy of any responsible individual. It is indeed a pity that the monopolists of our province have been led to the necessity of bringing down a native of Gujarat to certify them as "spotless," "honest" and "good." The Sirdar has been persuaded to vilify the self-respect movement, the only organisation that has gone deep into the minds of the masses. The Congress in the Tamilnad has only served to strengthen the hands of orthodoxy and reactionarism. Had it not been for the extremists of social reform, i.e. the Self-respecters, orthodoxy would have certainly made a greater fuss in their futile attempts to oppose Mr. Sarda's Marriage Bill. We are sure Mr. Patel is unaware of this truth. We are ashamed to know that the Sirdar has made bold to say that the Non-Brahmins in South India would not have been

cultured, if there were no Brahmins. As long as a person entertains such slavish mentality it is impossible to be free from the fetters of mental subjection which has been solely responsible for the degradation of our society.—*Kumaran*.

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Mr. Patel's remarks about the Non-Brahmin agitation in the South have impressed upon us the opinion that he has, in his anger against the existing conditions, utterly failed to take note of the real causes of the issue. We are not a little pained to hear such attacks from the Sirdar. And the more so, when we came to know of his gibes at social reform. Mr. Patel asks, "Will the fight about the widow-marriage appease one's hunger?" This is too absurd a question to be expected from such a responsible person as Mr. Patel. "Appeasing one's hunger" is not the only aim of humanity. For pigs, dogs and donkeys also "appease their hunger." Mankind wants more..... His careless and irresponsible remarks about the propaganda of social reform do not form part of his political programme. His taunts at the Non-Brahmin movement, as "a job-hunting one," are regarded by the masses, as a great insult. Mr. Patel has observed in his speech at Bangalore that the administration of the country would be spoiled if the Non-Brahmins were to be put at the head of affairs. We wonder how Mr. Patel's knowledge of Indian history failed to show him that the Non-Brahmins had been more used to the task of governing the country than the Brahmins. We also wonder how the Sirdar forgot the truth that the ancestors of the Brahmins were not "rulers," but only the so-called "sages" living by the charity of others. In short, Mr. Patel has shown his ignorance of the affairs of the society in the Tamilnad, which we can neither excuse nor ignore.—*Tamilnadu*.

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The South Indian Brahmins have at last thought it wise to bring a Non-Brahmin from the North, and make him preach Brahminism. They have also partly succeeded in their nefarious attempt. Ever since Mr. Vallabhai Patel set foot on the South Indian soil, a violent attack on the Non-Brahmin movement has become the burden of his song. The Sirdar implores the people not to destroy the Aryan culture. We are at a loss to know what he means by "Aryan culture." Is it the horse sacrifice, or the human sacrifice? Is it the Soma juice or the Powndriga yagam? Let Mr. Patel enlighten us as to what he means by the term "Aryan culture." But so far as the Tamilnad is concerned, we would like to point out to Mr. Patel that the Tamil Country does not require "Aryan culture," or "Varnashram" but what it urgently needs is the immediate social regeneration of the down-trodden communities. We want not an iota of "Aryan culture," for we had had enough of it. We want worldly education and industry.

equality and justice, right thinking and right knowledge. Those who help towards the achievement of the latter group, we regard as our saviours. Others we regard as enemies of human progress.—*Sivanariyathai Thendan*.

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Speaking before a Salem audience, Mr. Patel is reported to have said, "I am ignorant of the Madras situation and I can say that I am unable to understand the subtle politics here." So far as the first portion of his statement is concerned, that is a correct, accurate and undeniable version of the fact. With reference to the latter part of his statement, we have to inform Mr. Patel that it is not so much the politics of Madras that is "subtle" as the scheming brains that have tutored him. Though he has acknowledged his error and confessed his ignorance of the affairs in the South, the Sirdar has not stopped criticising the Non-Brahmin agitation. We would advise Mr. Patel to purge his mind in the first place of all that has been told by the monopolists about the Non-Brahmin movement. Let him shake off the Sirdarism that is responsible for his blind advocacy of Aryan culture, and sit humbly at the feet of the leaders of the democratic movement and learn the real spirit of democracy running through the veins of the movement. Before he chooses to advise the people of the Tamilnad, will he attempt to get a first hand knowledge of the untold sufferings that the millions are undergoing under the iron heels of orthodoxy? Till then, let him not rush in with his rash remarks about the "movement of the masses"—*Forward*.

DARING REFORMERS.

A World League for Sexual Reform on a Scientific basis is shortly to hold a congress in London, according to the advices The Truth Seeker has received from Mr. Theodore Schroeder. The objects of the organization we are told, may be abbreviated as follows:

1. Political, economic and sexual equality of men and women.
2. The liberation of marriage, and especially divorce, from the present church and state tyranny.
3. Birth control.
4. Eugenics.
5. Protection of unmarried mothers.
6. Scientific attitude toward sexual abnormality, such as homo-sexuality.
7. Prevention of prostitution and venereal disease.
8. Sexual disturbances to be viewed as pathological, not criminal or sinful.
9. Sexual acts between healthy-minded and healthy-bodied adults which are harmless to others and undertaken by mutual consent are to be regarded as the private concern of only those adults.
10. Systematic sexual education.

As regards membership in the League, some of the most distinguished persons in the literary world, we are assured, are among its sponsors. Among them are included Messrs. H. G. Wells, George Bernard Shaw and Bertrand Russell.—*The Truthseeker*.

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ISSUE